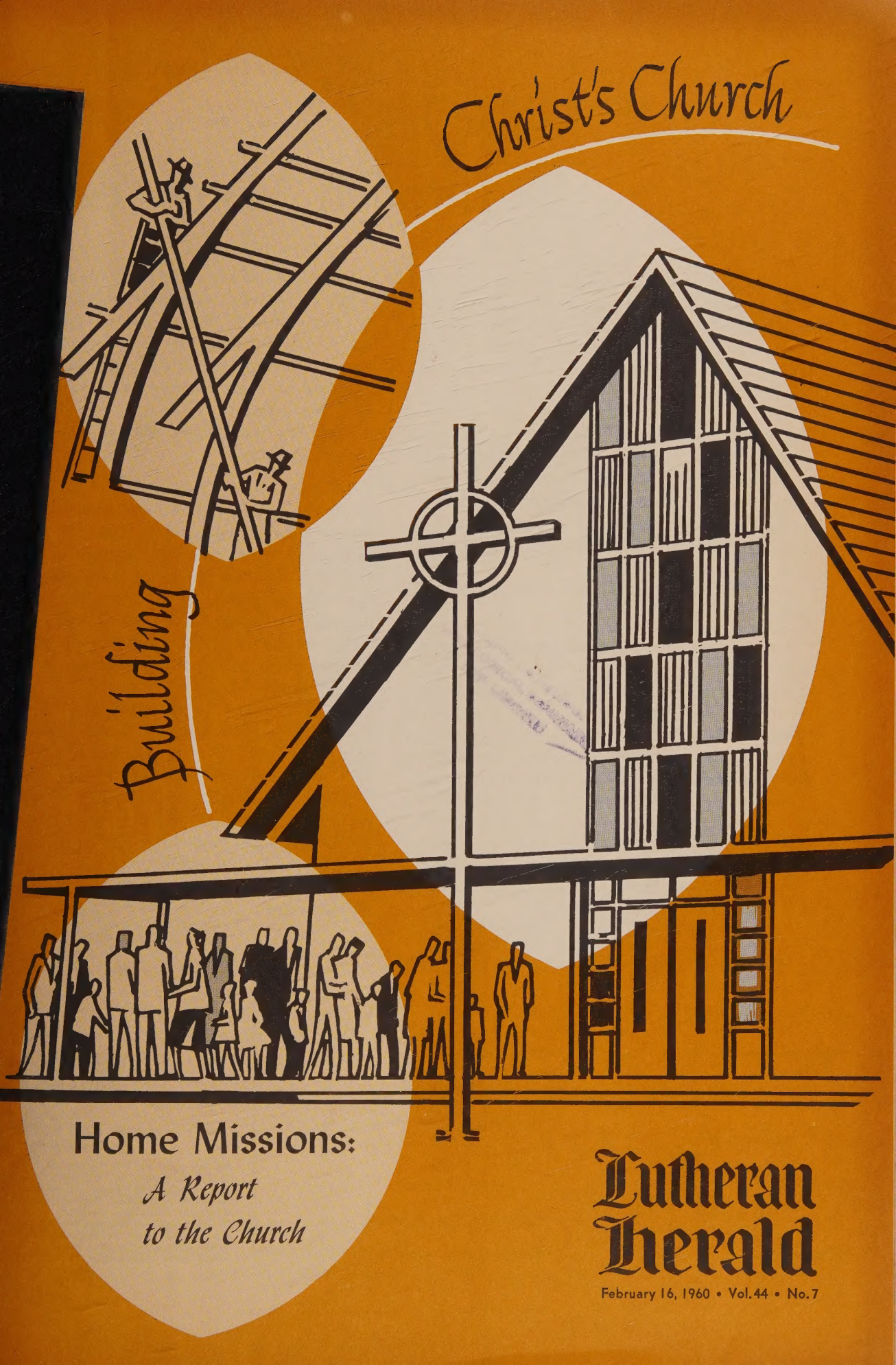

Home Missions:

A Report to the Church

Lutheran Herald

February 16, 1960 • Vol. 44 • No. 7

HOME MISSIONS
Through Many Years

A little group of families, immigrants from Norway, speaking the tongue of the homeland, perpetuating the culture and customs they had always known, clinging to the faith of their childhood—in a new land they settled near one another, became a community by themselves.

One day a pastor of their faith visited them. For it was the custom of the Lutheran congregations of that early day to "lend" their pastors to newer and smaller settlements. He held services, baptized, buried, communed, counselled, and admonished. Perhaps he helped organize a congregation. Some day there would be a resident pastor.

And that was Home Mission work a hundred years ago.

Immigration continued, adding to those who were already of the second generation. And they moved on—to the north and the west. Iowa, Minnesota, the Dakotas, and later Montana—wherever there was fertile land the later immigrants and their descendants settled. And where they established homes, they founded churches. There were "synods" now, and these did their best to help, with men and money. It wasn't much, but more and more congregations were established, churches built, and pastors called.

And that was Home Mission work half a century ago.

Came the day when the cities began to count When the synods began to accumulate "Churc Extension Funds." When pastoral salaries were subsidized. By now the West Coast began to loom large. The best of the young pastors were attracted to these "younger churches," and the work prospered.

And that was Home Mission work not so many years ago.

What of today? Read the following pages study the pictures, absorb the atmosphere. Dif ferent? To that, both yes and no. Not differen in message, to be sure. Nor different in motives But vastly different in technique. Better prepara tion and planning, more adequate financing emphasis on experienced pastors, broader visio —all that and more. And it has made this pre eminently the day of Home Missions in Amer ca and in our Church.

For the Gospel is still ours, and the Grea Commission is still binding. People are movin more than ever and there are more of them tha ever. The fifty states of the Union, and th provinces of Canada besides—they are dotte with fields white unto the harvest. To them a the Church goes—searching out, preparing th ground, planting the seed.

And that is Home Mission work throughou all the years.

O. G. MALMIN

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1960 Horizons

A Year of Transition

P. S. Dybvig

In Retrospect

KING BACK OVER the past year we find much cause r thanking God because He has blessed the of Home Missions. Reports of effective outreach ıy people in new communities continue to come. are very dramatic while others contain little of ectacular, but all tell the same story, namely that are continuously being won for the Lord Jesus through the Gospel ministry of reconciliation as preached from Sunday to Sunday in the many reas where congregations have just been founded. past year has been a busy one. Twenty-nine have been occupied by Home Mission pastors. y-one new church buildings were completed and n more are under construction at the present Twenty-seven church sites have been purchased. g the year, congregations have been organized ıada, Mexico, Norway and in ten separate states. ork in Oslo, Norway has been as interesting as rk in Mexico has been difficult. In the one coun- King has attended two of our worship services, shop and many other church leaders have wel- us with open arms; while in the other country ment officials have not only shown no interest, ıve actually evidenced their opposition and the shop has publicly declared that Mexico's two t evils must be eradicated—Communism and antism.

Speed-up in 1960

will be a year of transition. The Board has de- that no work shall be started unless the pastor on the field at least by July 1. This is done to make it possible to complete the organization of each new congregation before January 1, 1961 so that organization is completed when there is a change of staff.

This results in a speed-up. All District Presidents were urged by the Board to issue calls at once for all projects approved for 1960. God leading to the right men, this will be an unusually active year. With increased budget support voted by the church and with fine response to sponsorship appeals and to our program of refinancing, it is planned to occupy 51 fields from January 1, 1960 to the end of the calendar year.

The following 21 fields will be occupied by pastors who have accepted calls, as follows:

The Rev. J. P. Hulterstrum to Aurora, Illinois
The Rev. R. Roy Nilson to Elwood, L. I., N. Y.
The Rev. H. J. Rasmussen, Jr. to Morristown, N. J.
The Rev. N. E. Benson to Plainfield, Illinois
The Rev. Norman D. Landvik to Brooklyn Park, Mpls., Minn.
The Rev. Harry Anderson to East Mankato, Minn.
The Rev. Duane Ulleland to West Mendota, Minn.
The Rev. M. Bagne to West White Bear Lake, Minn.
The Rev. James R. Otterness to Odessa, Texas
The Rev. Marlow Engberg to Casper, Wyoming
The Rev. John Lingen to Williston, North Dakota
The Rev. O. P. Sheggeby to Kennewick, Wash.
The Rev. Eldon Lyso to Pasco, Wash.
The Rev. J. Elvern Rommereim to Canoga Park, Calif.
The Rev. Andrew Anderson to Costa Mesa, Calif.
The Rev. Magnus Egge to Lake Murray, Calif.
The Rev. Joel A. Swiggum to Lancaster, Calif.
The Rev. Maynard Halvorson to Ogden, Utah
The Rev. D. Natwick to Palm Springs, Calif.
The Rev. Joseph Rostad to Calgary, Alberta, Canada
The Rev. V. E. Propp to Victoria, B.C., Canada

In addition to these the District Presidents are calling, and in some cases have been calling for several mo pastors to the following places:

CALIFORNIA
Citrus Heights

HAWAII
Pearl City

ILLINOIS
Barrington
Waukegan

MICHIGAN
Utica

MINNESOTA
Keewatin

MISSOURI
Kansas City

MONTANA
Great Falls

NEBRASKA
Omaha

NEW JERSEY
Succasunna

OREGON
Progress

PENNSYLVANIA
Lancaster

WASHINGTON
Belview (Lake Heights)
Seattle (Kenmore)

To complete the list of 51, sixteen will be selected for occupancy out of the following list of fields w have also been assigned to The Evangelical Lutheran Church by the Regional Committees of the National theran Council. (Those left over will be referred to the new church for consideration.)

ARIZONA
East Tucson
Phoenix (Mary Vale)

CALIFORNIA
Buena Park
Centerville
Danville
East Anaheim
Linda Vista
Malibu
Monteca
Orangevale
Pomona
Rosemont
San Anselmo
San Bernardino
Santa Maria
Sharp Park (Pacific)
Sunnyvale (Montevista)
Sweetwater
Tuboran
Victorville

COLORADO
Applewood Mesa

CANADA
Calgary (Forest Lawn), Alta.
Edmonton, Alta.
Medicine Hat (Hilltop), Alta.
North Surrey (Riverside-Ellendale), B.C.

FLORIDA
Orlando (Azalea Park)
St. Petersburg Beaches

ILLINOIS
Bensonville-Woodale
Lake Villa
Niles-Morton Grove
Roscoe-Rockton

IOWA
Ames
Des Moines NE
Iowa City

MICHIGAN
Franklin Hills

MINNESOTA
Duluth (Miller Trunk)
Glen Lake
Hibbing SE
Minneapolis (Glenwood)
Minneapolis (Minnetonka High School)

MONTANA
Missoula

NEW YORK
Bohemia

NORTH DAKOTA
Brinsmade

OKLAHOMA
Oklahoma City

SOUTH DAKOTA
North Watertown

TEXAS
Lubbock

UTAH
Salt Lake City

WASHINGTON
Elma
Longview (Columbia Heights)
Spokane NW

WYOMING
Cheyenne

If the District Presidents can secure the pastors and these fields be occupied, it will mean that 1960 will be an outstanding year for us, with 51 fields occupied. It will take approximately $400,000 of subsidy money and a little more than $4,000,000 of Church Extension Fund capital to carry through this program alone, not to speak of the carry-over projects and other work of the department. There is every indication, however, that all of this money will be forthcoming, which surely is cause to thank God for His blessings.

The work continues to go on among the Eskimo in Alaska with important adjustments in the offing. Evangelism remains a part of Home Missions until the merger and this work, too, taxes the staff and the resources allocated for that purpose because of the great interest in the program. The work at the Seattle Seamen's Mission moves forward. They have now to receive support from the Community Chest o dition that their staff and services be increased, they are prepared to do. New interest continues work in the inner-city and the rural church.

As plans for the new church take form, we have reason to believe that God will continue to ble work of American Missions and through the bring countless blessings to many, many peopl also broaden the base of support for the entire pr of the church.

Concrete evidence of the merged church's inte American Missions is found in the fact that $ of the anticipated Jubilee Offering of $2,000,000 marked to help establish a Jubilee Congregation i of the nineteen districts of the new church.

Hail and Farewell

The Rev. Russell B. Helgesen

The Rev. Clarence Solberg

The Rev. Russell B. Helgesen of Massapequa, New York, has accepted a call from the Board of Home Missions to take Pastor Solberg's place. He comes to us with outstanding experience in Home Mission congregations. First he served for three years at Lansing, Iowa, then accepted a call to establish a new congregation in Unionville, New York, and seven years ago accepted a call to establish another new congregation in Massapequa.

Pastor Helgesen has shown unusual talent in the field of establishing new congregations, and his experience will be very helpful in his new work as area director, where it becomes his responsibility to direct the planning and founding of new congregations. His area will be the same as that served by Pastor Solberg, namely Northern Minnesota, North Dakota, Rocky Mountain, Pacific and Canada Districts.

The Rev. Clarence Solberg has resigned as Regional Director on the Home Mission Staff to accept a call to Trinity Lutheran Church in Green Bay, Wisconsin. Ever since his ordination seventeen years ago, Pastor Solberg has served Home Missions: first, as a pastor in western South Dakota, then as a Home Mission pastor and an area missionary in the California area establishing Calvary Lutheran Church at San Bruno and assisting in the establishing of many others in that area, and finally serving as a full-time Staff member for the last ten years. During these ten years Pastor Solberg has supervised the founding of hundreds of congregations and contributed much in every way to the total program of Home Missions. He has helped build a reservoir of good will in the area where he served, not only for Home Missions, but for the entire program of the Church.

In the Enchanted Islands

Buddhism Displaced

By Kenneth Leong

When I was asked to write an article on "What Home Missions Means to Me," my first reaction was a sense of inadequacy and an ineptness of expressing my thoughts in words. However, as I pondered the subject in terms of what the Lutheran Church means to me, and above all what Jesus Christ means to me, I realized that what I wasn't able to do, Christ was able.

Thus knowing He sustains my very weakness, my thoughts go back to an afternoon in August, 1956. I had just returned home from my work at the Naval Shipyard at Pearl Harbor, when I was met by my son Steven. He was all excited, for some new people were moving in next door. I was a little excited and curious myself, for I had heard that a minister was going to be my neighbor. There was some doubt and a little apprehension in my mind as to wanting to live next to a minister. Little did I realize that that afternoon was the beginning of a friendship that completely changed my life and that of my family.

The minister next door happened to be Pastor Maynard Halvorson, formerly of St. Pauls Lutheran Church in Minneapolis, who was here to start a Home Mission Church in the Kalihi area. Whatever doubt I previously had harbored in my mind as to the desirability of living next door to a minister soon vanished. We were captivated by this friendly man of God and his wonderful Christian family, especially their youngest daughter Janelle who used to come over and play with my children. She even learned to eat poi and like
For the first time in our lives, we were exposed t
true light of the Gospel. Though there were s
large established Protestant and Catholic churches,
a sizable number of smaller churches of lesser k
denominations, we never heard the message of
tion until we met Pastor Halvorson. I develop
hunger for the Living Word which became so in
that I used to keep the pastor up late at night,
after every one had gone to bed, discussing the t
of our Lord.

It was no wonder then, that I found myself
first service, then later in the Confirmation class. M
later, as I, my wife, and the children stood on the
form in the school auditorium receiving the Sacr
of Holy Baptism, being born again, John 3:3, te
joy beclouded our eyes as we received the Lord
Christ into our hearts. Becoming a Christian was
easy decision to make. We were all from Bu
background. Family ties and traditions were ob
that had to be reckoned with. We knew that
were to become Christians, we had to go all the

In the meantime while worshipping in the
auditorium, we were diligently seeking land to
our first unit. Suitable land is hard to find, almo
possible to purchase. Land is sold by the squa
in the Islands and the prices usually run into
dollars per sq. ft. As Dr. Gaylerd Falde, our
president remarked when he heard of prices of

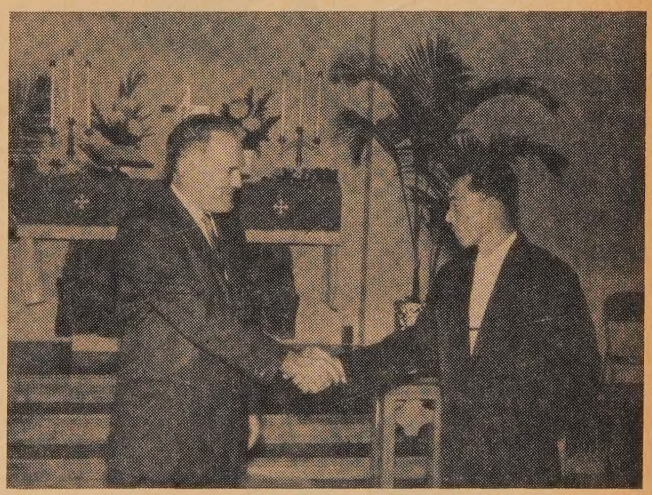
lulu, "You must have Uranium on your land." Lord finally led us to a piece of land in upper i, where nestled among the lush vegetation, was ıture site of Christ the King Lutheran Church.

e following months were eventful months, as we iently watched our church building taking shape. came that long awaited moment; the months of pation; the hopes and fears, and finally the joy of mmation at our first service.

ist the King Lutheran Church is a community h, in the sense that we minister to the local people s Kalihi area. However, being that the surround- ilitary installations are near by, the greater por- f our members have been from the military. We been greatly blessed by these willing and con- ed members who have so generously given much ir time, talents, and treasures in furthering the of the Kingdom at Christ the King. Work among ocal people has been steady, but the response has slow. The people in this area is a conglomeration es with the Orientals being predominant. There any who profess to be Roman Catholics, but the ity are of Buddhist background. Family ties, and inging to customs and traditions, plus opposition e older folks, are problems encountered in witnes- o these people. However, we are experiencing a r success with the younger folks and the children, idenced by our Sunday school, and pre-school. children will someday be the future members rist the King. In the meantime what about the tude of lost souls in the community? Our Lord compassion for them, because they were harassed helpless, like sheep without a shepherd" (Matt. Shouldn't we be just as concerned, just as bur- for these lost souls who are living without the ? Yes definitely! Our pastor has unceasingly l and witnessed to these people. Also, lay visitors visited these homes, but still "The harvest is ful, but the laborers are few, pray therefore the Lord of the Harvest to send out laborers into his harvest" (Matt. 9:37, 38).

The nucleus of the Kingdom laborers will be recruited from our mid-week Bible class. Early in the life of our congregation, our pastor saw the need for spiritual growth and to nourish his flock with the Word of God. Since then, the class has steadily grown, with faithful members hungering for this bread of life. One man travels 70 miles each Wednesday night, while another young lady comes over from the other side of the Island to attend Bible class. It is wonderful to see members from the Mainland, who were brought up in Christian homes, belonged to Churches all their lives, yet never experienced salvation until they came to Christ the King. This alone, is a living testimony of why our pastor is so concerned that we are spiritually nurtured, and that the prime purpose of Christ the King here in Honolulu, is to win souls whether they be from Minnesota or the vales of Kalihi.

What Home Missions means to me? It means at long last I have found my peace with God through His Son our Lord Jesus Christ. It means a contrite heart that had been seeking, but knew not where to go, had finally found Him, because He came to seek the lost through our Home Mission program. For this I give everlasting thanks to Christ who redeemed me, to our Lutheran Church which cared enough to come to me, and to a pastor whose main concern is that souls may be saved.

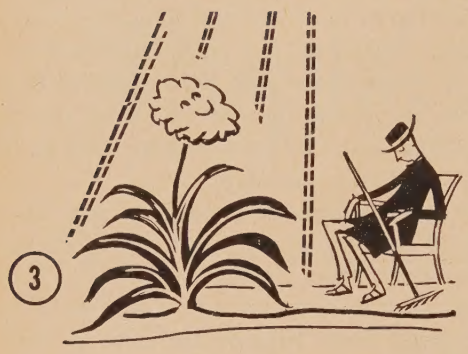


right: Mr. Leong is greeted by Dr. Gaylerd Falde, ent of the California District. Lower right: A Sunday class at Christ the King Lutheran Church. Below: enior Choir sings under the direction of Mrs. Knute .

From A Home Missions Notebook

By Clarence Solberg

Illustrated by
Edmund Kopietz



—Only God gives the growth

—One of us waters

—One of us plants

As the train moved across the open country of and eastern Montana one day last fall, I open large, fat, black notebook—with all its materials:

—The *Manual on Mechanics* for pastors who sta congregations.

—The Status Sheet for each congregation in the I II Section of the Home Mission "family."

—The record of benevolence giving for each youn gregation.

—The multitudinous forms that facilitate the w a Home Mission administrator.

—The "goals" of work to be accomplished.

Across several blank pages of the notebook I be list some of the things that ten years in Home M administration had meant to me:

The Heartaches

—The work undone. For all the satisfaction o accomplished by the grace of God, there is more that should have been done.

—The "children" that don't grow up. For amazing growth of some congregations in peo in their spiritual lives, there are those that ju develop as they could.

The Headaches

—A very few congregations that will not co fully, which won't be total partners in the which don't see very far beyond their own h

The Associates

—The Executive Director. Home Mission staff. Presidents. All parts of a team where one pl other waters, but God gives the growth.

—Smiling Eskimos

—A farmer who gave

—A new congregation in Alaska

The Direct Results

e answers for difficult situations in congregational , development or finances—given by God in the come of meetings—at the beginning of which we l no answers whatsoever.

e expressed gratitude from pastors in the field for p given, though it seemed to have been clumsy p at times.

e obvious fun of real, down-to-earth Christian fel- ship that develops so soon in a new congregation l among people who never knew each other before.

e sites and parsonages and first church units scat- d across a whole continent, particularly my third it, which are tangible tools of the Gospel of Jesus rist.

e sheer joy of dealing with congregations, each h its own personality. No two quite alike, no two ations quite the same.

The Indirect Results

at which the Word of God does to people in the v congregations established through the programs, chanics and traveling which some of us do— ugh I'm one step removed from these results.

e girl from my home town, now a wife and ther, in a new congregation in Alaska. A boy- d friend and a distant relative in a new congrega- n in North Dakota.

e farmer who found himself spiritually in the new gregation in the nearby small town and who gave on to the Christian ministry.

e intellectual who walked into the pastor's study honestly asking to be shown and, having been shown over a period of time, came home as a confessing Christian to a wife wonderfully happy.

—The wife who heard her husband pray for the first time in their fifteen years of married life as they made an Every Member Canvass call together.

—The man who had ignored God for years but who found in a new congregation that which enabled him to live as a worthy example for his two young children.

—The young men at the Seminary, after only a few years of a congregation's existence. This the over-and-above returns of presenting Jesus Christ to a new group of people.

—The pastor breaking the Bread of Life to his people in Bible study, able to do it because the church-at-large through the Department of Home Missions had established a new congregation in that place.

—The smiling faces of Eskimos of all ages in the new church building at Nome who asked that I "say thank you to the mother church." Of this we in the "suitcase service" are and must always be aware: We don't do any of this in our own name. We serve Christ and His Church, that part of His body which is The Evangelical Lutheran Church. We're simply doing work that individuals and congregations have asked us to do for them.

—The many people—completely unknown to us—who have found the forgiveness of sins in the blood of Jesus Christ. Found it through pastors sent, congregations established. I hope to meet them in the presence of God and of the Lamb

Editorials...

Fruitful Frustration

Dr. George S. Schultz, director of Stewardship and Finance of the present American Lutheran Church and executive secretary of the Board of Trustees for our new The American Lutheran Church, conducted the opening devotion at the recent meeting of the Joint Union Committee. Whether it was by intent or through coincidence that the man who led us in our opening worship was, an hour or so later, to present the proposed Budget for the new Church, I do not know. I am inclined to think that it was coincidence, in which case it was a happy one.

Dr. Schultz chose as his text the Letter to the Church in Philadelphia from *Revelation* 3:7-13, and laid special emphasis on the statement, "Behold, I have set before you an open door." Dr. Schultz reviewed some of the difficulties which come in the matter of deciding how much optimism a church body dares to show when it comes to attempting to provide the means whereby the Church shall be able to enter all the "open doors" which appear before it. He used an expression which has stayed with me. He spoke of the frustration which a church finance man feels when he has to tell this or that leader in a certain area of church work that it is totally impossible to recommend a certain budget request, knowing that only if the request is granted can a certain door be entered. Then he made a statement which is exceedingly significant: "This is the kind of frustration for which I thank God." He went on to remark how much worse would be the frustration of simply sitting there with no doors opened. He offered thanks to God because there are more doors open before us than we can possibly walk through.

Soon after the Joint Union Committee settled down to its routine work, Dr. Schultz had the floor again. This time it was his duty, as secretary of the Budget Committee of the Joint Union Committee, to present for our consideration a proposed Budget for The American Lutheran Church. The Articles of Union provide that the Joint Union Committee is to submit a Budget for the new Church for the year 1961. The work was to be completed by February 1, 1960, and the Constituting Convention of the new Church will act on it April 23.

Into the preparation of this Budget have gone months of effort—and, let us admit, not a few unl hours as far as members of the Joint Union Com are concerned. There was so terribly much involv you will turn to our news pages, you will find a full story concerning the budget which was a upon. I shall not go into any details as to the f involved.

All along, the Joint Union Committee has re that it was confronting two somewhat differen proaches to the matter of building a budget. On th hand, it was to be expected that every board c new Church, and doubtless every executive, wou fully mindful of the additional doors which were being opened for the Church. Here we were to Church more than twice as large as any of the Ch es entering the union. Here we would have th thusiasm of the union spurring us on. Surely would not be a time to retrench! This would time when the Church must go forward with strides. These first years must be "door-entering" That point of view is easily understandable, an board member or executive, actually, would be his duty if he did not think along those lines.

On the other hand, one does learn to be re after a while, and I think it can be said with son gree of truth that realism has characterized the th of the Joint Union Committee increasingly as the have gone by. (Without a doubt there are ple people who feel that the Joint Union Committ been far *too* realistic.)

Anyway, rightly or wrongly, certain thoughts ing the Budget have evolved in the Joint Union mittee. One is that, other things being equal, it not be either wise or right to confront the Chu its Constituting Convention with an unrealistical Budget. There are no doubt some memories left us of the financial troubles of the Norwegian Lu Church of America during the years followi union of 1917, and of the present American Lu Church during the years following its union in

As a sort of "rule of thumb" many of the m of the Joint Union Committee have come to th the first Budget in terms about as follows: It should be safe enough to take the actual budget of the three uniting Churches for 1959 as a b that one should be able to add a certain percen growth in membership, and another small percen

elief that stewardship awareness is growing in all Churches and will not be diminished in the new ch.

the composite figure for 1959 plus a somewhat nal percentage increase to cover the two factors I mentioned, should make a pretty good basic et, as far as anticipation of gifts from the congre- is is concerned. To this could, of course, be added n non-congregational income. And then, finally, it would not be a part of the Budget, it would ssible to keep in mind that there will be a Jubilee koffering during 1961, which entered into the e.

was with these thoughts in mind that the Joint n Committee asked its Budget Committee to get ork. The Budget Committee did so with a full ation that these two approaches—let us say the door" approach and the "realistic" approach—d have to be confronted. In an attempt to do its as effectively and efficiently as possible, the Bud- Committee arranged that every division, depart- commission, and auxiliary should submit formal ngs," the sum of which would, then, total the sort pen door" Budget which the Church actually d have.

e sums asked for by the boards were considerably cess of what a realistic Budget could possibly em- Then began the difficult—and no doubt frus- g—task of cutting the askings down to something aching a realistic figure. Out of it, with perfect eration between the Budget Committee and the ls and executives of the new Church, came the et which was presented to the Joint Union Com- e.

me the fine thing about it was that, while cer- there was the frustration of not being able to all the requests of all the boards, nevertheless as possible to arrive at a Budget which comes ishingly close to reaching the desires of the boards ne first year of operation of the new Church. The et Committee did an outstanding piece of work, the Joint Union Committee happily adopted the estions and is passing the proposed Budget on to Constituting Convention.

r on (probably in the last issue of March) Lu- AN HERALD will publish a detailed presentation and pretation of the proposed Budget. This is being ared by the Department of Stewardship of the Church and will appear simultaneously in the rs of the three uniting Churches. I hope that this rial will be studied with a great deal of care.

eway, during the presentation and discussion of Budget, Dr. Schultz's opening meditation was pret- ty steadily in my mind. Out of it came the title to this editorial, "Fruitful Frustration." I would like to discuss that expression a bit.

No one can have a love for or an acquaintanceship with the Church without realizing that the entire matter of monetary support of Kingdom work poses some of the most perplexing problems we face. The theory of a general Lutheran body is, of course, that it exists as the creature and servant of the congregations which form it. This means, obviously, that the church body has to carry out the decisions of the congregations, acting through whatever devices the congregations have agreed upon in the Constitution and other documents which have been adopted for that purpose. And it means that the congregations have committed to the church body the task of regularizing the general work of the Church.

However, it becomes very definitely a congregational as well as an individual duty to carry out what the congregations have decided. Thus it comes about that budget building becomes a "headquarters" task. True, the Budget is always adopted by the Convention. But equally true, in the very nature of the case, the Convention pretty much has to follow the advice of its properly constituted leaders.

This raises the crucial question, are the congregations actually going to be willing to take upon themselves the obligations which are implicit in the Budget which their representatives have adopted in Convention? Another way of putting the same question is this: Is it possible that the congregations will have a more restricted view of the number of doors which the Church can hope to enter in a given year than its officials and its Convention believe? If this is the case, the result will inevitably be one of two, either the work must be curtailed after it has been authorized, or financial difficulties loom ahead.

As far as The American Lutheran Church is concerned, I have the feeling that the Budget which has now been prepared is going to give us "a trial run" in regard to the stewardship of the Church. The question which each individual and each congregation is going to have to answer is whether we are going to enter as many doors as this Budget contemplates. If so, the Budget will be raised in full; if not, we will fail to reach our objectives.

As I see it, the whole thing is as simple as that. I wish that every member of The American Lutheran Church could have heard Dr. Schultz's meditation. It is true that there is such a thing as fruitful frustration. That, however, can come only if we face the fact that there is blessing in open doors; that, as long as we cannot enter them all, we continue to be frustrated; that this frustration becomes fruitful in the sense that it continues to raise our stewardship vision. —O. G. M.

Church-of-the-Month Club

The CHURCH-OF-THE-MONTH CLUB has featured seventeen new churches since its establishment in October, 1958. The individual enrollment has grown slowly but steadily and we are hoping for many more to join in 1960. The membership at this writing is 4254. Among these are 6 overseas chaplains and one ambassador. It also extends beyond the shores of our country—Germany 1, Taiwan 1, Japan 1, Brazil 1, Bolivia 1, Norway 2, Madagascar 1, Canada 106 and our two new states, Alaska 46 and Hawaii 9.

Seventy-eight groups receive information on the CMC each month, for distribution to members and friends. Groups are not enrolled as members. Besides these groups, there are standing orders amounting to 25,000 pamphlets mailed to pastors and others who requested this information and monthly pamphle

It is interesting and encouraging to read some of letters and comments that members include with contributions. The spirit of giving has been spir as well as financial in nature. We could not cont without the prayers of these people ascending to throne of our Heavenly Father in behalf of H Missions and the young churches featured from mo to-month. We encourage you to write telling wha CHURCH-OF-THE-MONTH CLUB means to

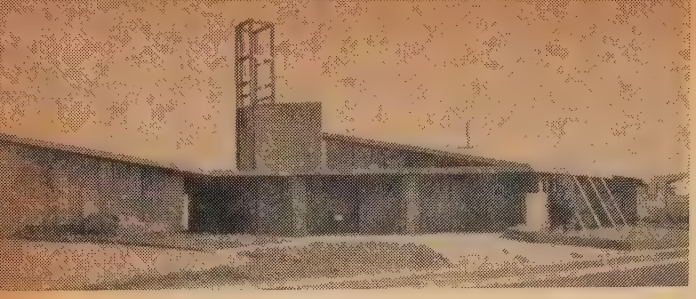
1959 HOME MISSIONS SPONSORSHIPS

Sponsor	Beneficiary	Amou
Oslo Lutheran, Texhoma, Okla.	Prince of Peace, Arlington, Tex.	$ 50,00
	Odessa, Texas	100,00
		20,00
		Gif
Trinity, Silverton, Oregon	Faith, Albany, Oregon	35,00
Bethlehem, Inwood, Iowa	Calvary, Omaha, Nebr.	7,00
	Good Shepherd, Levittown, N. Y.	4,00
WMF	King of Glory, Dallas, Texas	20,00
Sinai, S. Dak.	Omaha (South), Nebr.	65,00
First, Duluth, Minn.	Keewatin, Minn.	60,00
Trinity, Bismarck, N. Dak.	Southdale, Edina, Minn.	100,00
First, Renville, Minn.	Calvary, Omaha	14,60
Our Savior's, Rembrandt, Ia.	Faith, Great Falls, Mont.	25,00
Individuals, Aberdeen, S. Dak.	Newcastle, Wyoming	55,00
Leganger, Toronto, S. Dak.	Centennial Acres, Denver	68,50
Zion, Rake, Iowa		4,00
Our Savior's, Westby, Wis.		25,00
Our Redeemer, Minneapolis	St. Philip's, Fridley, Minn.	35,00
Lutheran Welfare, S. Dak.		5,00
Iowa Business Man		3,50
Oldham, South Dakota	Bethel, Encino, California	14,00
	Clairemont, San Diego, Calif.	25,00
Spring Grove, Minnesota	LaCrescent, Minnesota	65,00
Windom Circuit	West White Bear, Minn.	85,00
Daleyville, Wis. individuals	Christ the King, Torrance, Calif.	29,5
Trinity, Madelia, Minn.	Faith, Rapid City, S. Dak.	34,0
First, Minot, N. Dak.	Christ, Minot, N. Dak.	52,0
Grace, Watertown, S. Dak.	Watertown, S. Dak.	65,0
Viroqua, Wis.	Calvary, Green Bay, Wis	35,0
First, Renville, Minn.	Christ the King, Torrance, Calif.	5,0
First, Renville, Minn.	La Center, Washington	4,0
Faith, Madison, Minnesota	San Bernardino, Calif.	10,0
	Meadow Lake, Sask.	20,0
	San Mateo, Calif.	10,0
ELC Pastor	San Mateo, Calif.	4,0
Army Captain and wife	Calvary, Fort Worth, Tex.	15,0

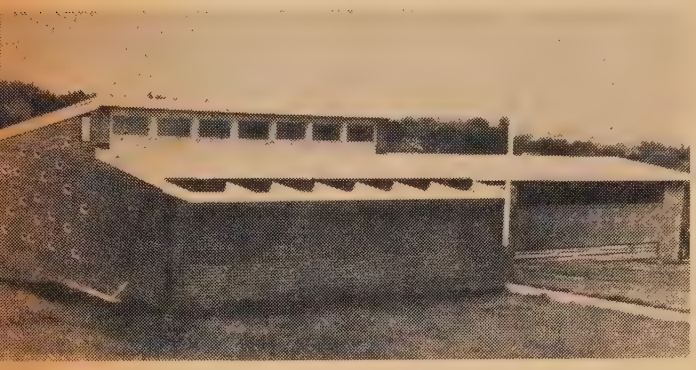
CHURCH-OF-THE-MONTH CLUB

MONTH	CHURCH	AMOUNT RECEIVED	TOTAL MEMBERSHIP
OCTOBER, 1958	ST. PETERSBURG, FLORIDA	$1,953.88	871
NOVEMBER	HELENA, MONTANA	1,594.31	1420
DECEMBER	KALIHI, HONOLULU, HAWAII	2,382.66	1833
JANUARY, 1959	WHEATON, ILLINOIS	2,615.29	2244
FEBRUARY	FARGO, NORTH DAKOTA	3,051.30	2948
MARCH	PHOENIX, ARIZONA	3,573.91	3427
APRIL	WOODCLIFF LAKE, NEW JERSEY	3,430.34	3641
MAY	TACOMA, WASHINGTON	3,677.63	3777
JUNE	DENVER, COLORADO	3,395.69	3885
JULY	HOUSTON, TEXAS	3,298.10	3946
AUGUST	NISSWA, MINNESOTA	3,427.40	4055
SEPTEMBER	SAN JOSE, CALIFORNIA	3,692.57	4143
OCTOBER	CLEARWATER, FLORIDA	3,882.63	4226
NOVEMBER	REGINA, CANADA	3,506.08	4285
DECEMBER	BROOKLYN PARK, MINNESOTA	3,569.95	4229*
JANUARY, 1960	SUN PRAIRIE, WISCONSIN		
FEBRUARY	GRANTS PASS, OREGON		

Sponsor	Beneficiary	Amount
Business man	Snohomish, Washington	$ 3,500.00*
eran Welfare, S. Dak.	Trempealeau, Wis.	10,000.00*
	Calvary, Honolulu	30,000.00
	Mt. Zion, Edmonton	33,200.00*
	Cody, Wyoming	6,000.00*
	Craigmont, Idaho	3,000.00*
	Bremerton, Washington	20,000.00*
	Nisswa, Minnesota	44,000.00*
eran Bible Institute, Mpls.	Fruitridge, Sacramento, Calif.	7,500.00*
	Zion, Finland, Minn.	4,200.00*
	San Mateo, Calif.	25,000.00*
	Tucson, Arizona	12,000.00*
	Granada Hills, Calif.	35,000.00*
	Concrete, Washington	53,000.00*
	Meadow Lake, Sask.	8,000.00*
	West Bend, Wis.	17,000.00*
ıot, South Dakota	Calvary, Honolulu	30,000.00
lehem, Luth., St. Cloud, Minn.	Nisswa	35,000.00
	To be designated	25,000.00
Savior's, Valley City, N. Dak.	Christ the King, Ellendale, N. Dak.	33,000.00
	Our Redeemer, Edgeley, N. Dak.	33,000.00
Luth., Starbuck, Minn.	Nisswa, Minnesota	15,000.00*
Timothy, St. Paul, Minn.	Calvary, Keewatin, Minn.	20,000.00*
h Dakota pastor	St. Paul's Craigmont, Idaho	1,000.00*
ity Luth., Vancouver, Wash.	St. Paul's Craigmont, Idaho	10.000.00*
Valley Luth., Velva, N. Dak.	Emmanuel, Bremerton, Wash.	11,792.00*
Luth., Clearbrook, Minn.	Emmanuel, Bremerton, Wash.	2,000.00*
	Mt. Zion, Edmonton, Alta.	5,000.00*
n, Roland, Iowa	Riverside Luth., Sioux City, Iowa	25,000.00
eland, Chicago	Lake View, Chicago	16,000.00
e, Chicago	Lake View, Chicago	15,000.00
View, Chicago	Lake View, Chicago	15,000.00
e, Chicago	Undesignated	15,000.00
, Madison, Minn.	St. Stephen's, Granada Hills, Cal.	10,000.00
Society for Israel	Hope, San Mateo, Cal.	12,000.00
	St. Stephen's, Granada Hills	13,000.00
ax, Wisconsin	Calvary, Tucson, Arizona	32,000.00
viduals, Madison, Minn.	Grace, Bloomington	15,500.00
ort term loan	Total	$1,869,792.00



Clairemont Lutheran, San Diego, Calif.



Calvary Lutheran, Omaha, Nebr.

The willingness of one South Dakota congregation to invest in home mission sponsorship has made possible

Oldham, South Dakota is what most people consider a "small town"—only about 650 total population.

Oldham Lutheran Church is, as churches go, not a large church—about 580 baptized members.

The Oldham congregation hasn't grown a great deal in numbers in many years—churches in small towns can't grow much. There just aren't very many people around, even if almost everyone in town belongs to the church.

But Oldham congregation has grown in its understanding and appreciation of the total program of The Evangelical Lutheran Church, especially its program of home missions. For when this small congregation decided five years ago to invest its building fund of $40,000 in a sponsorship loan, it started a chain reaction that was responsible for building or expanding six home mission churches in widely scattered parts of the country.

The Oldham congregation had been dreaming for some time of a new church which they needed In 1955 they had gathered $40,000 toward the struction of their church, but they needed time to more before they could complete their dream. I at this point that their pastor, the Rev. Morris asked the department of home missions of the to send a representative to discuss the investm this money in helping some home mission congre refinance its church extension fund loan and added facilities.

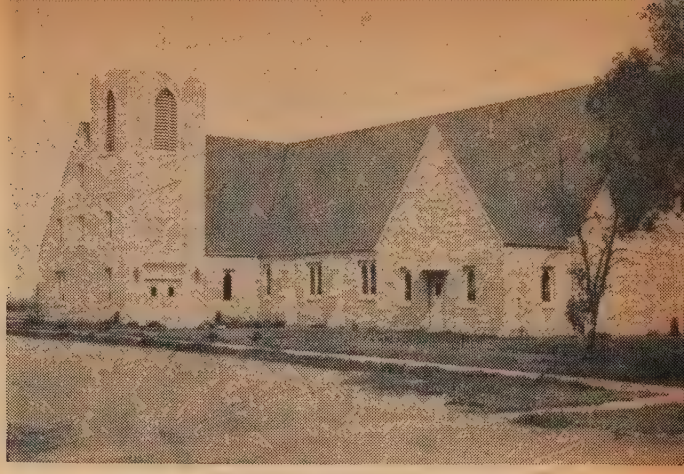
As a result of this invitation, several meeting held at which dozens of questions were aske answered about the procedure—"Whom do we "What security do we have?" "Can we get our out when we need it?" Finally the board of t of the congregation gave its approval to the pr

It was decided first that the money should he Savior's Church, Casper, Wyo. refinance and Commercial loan agencies in Casper were n about loaning money to such a young congre But when word was received that the Oldha gregation had faith enough to invest its funds, t ture changed and Our Savior's of Casper was borrow its money locally.

Bethel Lutheran, Encino, California

Our Savior's Lutheran, Casper, Wyoming

Six Churches for $40,000



Oldham Lutheran, Oldham, South Dakota

By William H. Gentz

ext Oldham was asked to invest part of its $40,000 ur Saviors Church, East Grand Forks, Minn. Some money in addition to a local loan was needed to ance the church loan. This transaction was com- d and made possible the releasing of funds to be elsewhere in the expanding work of American ions.

nce East Grand Forks used only a part of Oldham's ey, the rest of it was immediately made available rinity Church in Truman, Minn.

hus, before they built their own church, Oldham gregation had helped to finance building operations ree other locations.

hen came the time when Oldham Church asked and got its money back from these two loans and it to erect its own house of worship. This might been the end of the story, but the pastor and le of Oldham had caught a vision of kingdom k that couldn't be stopped.

ithin a year or so Oldham had brought the re- ing balance on its own building loan down to 00. They could have waited until they were debt to think of loaning to others again. But they didn't. ow they had their own church to use as collateral and were able to get $50,000 from an insurance company, thus freeing $40,000 again for use by home mission congregations.

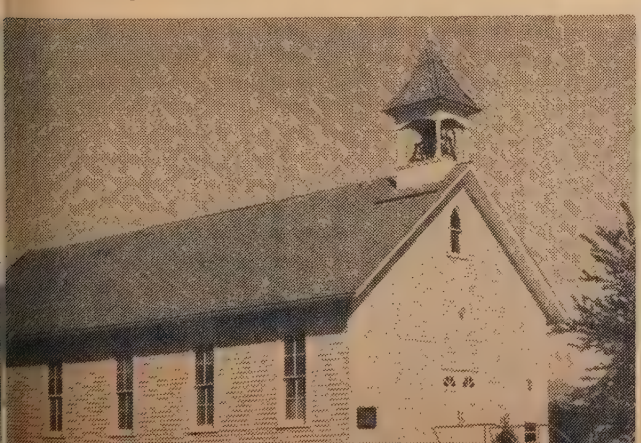
Negotiations were begun immediately to help refinance the $65,000 loan at Calvary Church, Omaha, Nebr. In addition to a commercial loan, Calvary needed $35,000 to build additional education facilities. Oldham came to the rescue. Again as in the case with Casper, Wyo., the faith expressed by Oldham's willingness made a larger commercial loan possible and the money offered was not used in Omaha.

The next step in this amazing story has meant help offered to two California congregations. A loan of $14,000 was arranged for Bethel Church, Encino, Calif. which made possible the refinancing of a $72,000 home mission loan. The rest of Oldham's money was used for a $25,000 loan to Clairemont Church in San Diego which released $83,000 for use elsewhere.

Thus with only $40,000 six new churches were helped to refinance their loans and other churches were made possible through money released.

All of this happened because one small country church caught a vision and put its resources to work.

Trinity Lutheran, Truman, Minnesota



Our Savior's Lutheran, East Grand Forks, Minnesota

BOOKS *in Review...*

Challenge and Inspiration

CHRISTIANS ALIVE. Bryan Green, Scribner's, 125 pages, $2.95.

Clearly, concisely, and evangelically this book lays a solid foundation for understanding and living a vital Christian life. The author, a noted Anglican rector and evangelist, has done an excellent piece of work in presenting the essentials involved in being truly Christian in today's world.

The opening chapter "Where Real Christianity Begins" discusses the grounds of personal Christian certainty and the fundamental Christian emotions of joy and hope. From this basis the book goes on to deal with seven elements of the Christian life and six marks of Christ-likeness, in up-to-date non-theological language.

I heartily recommend this book for its teachings, its challenge and its inspiration. Written from an Anglican point of view, not everything in it will be fully acceptable but its basic ingredients are such that it will enlighten and edify every sincere reader.

HENRY NIELSEN
Minneapolis, Minn.

Christians at Home

CHRISTIAN HOME AND FAMILY LIVING. Frances Vander Velde, Zondervan, 119 pages, $2.00.

The writer of this book has three qualities that usually guarantee a worthwhile product: 1. She knows her subject very well, being the mother of eight children. 2. She is at home in the Scriptures, grounding everything she has to say in the Word. 3. She is an experienced writer expressing herself with a clarity that makes her book delightful reading.

The book has fourteen chapters following a logical arrangement — from marriage through the establishment of a home, the children, the various subjects of child-parent relationships, education, hospitality, etc.

In a sense each chapter is a Bible study in the chosen topic. And there is no question but that the topic is well covered. The reader soon realizes that the author is a student of this facet of sociology. The list of questions at the close of each chapter lends this book to use in study groups.

THIS HOME WE BUILD. Verna Joiner, Warner Press, 80 pages, $1.00.

This little book written by a Christian mother is a worthy contribution to the field of literature on the Christian home. It has fifteen chapters dealing with as many subjects that belong to the family situation—Family Closeness, Habits, Freedom, Social Adjustment, Helping Adolescents Unravel, and others. The reviewer did not care for the "fictionalized episodes" approach to the various problems discussed, but those who like to get information in story form may find this little book helpful. The book is not without merit.

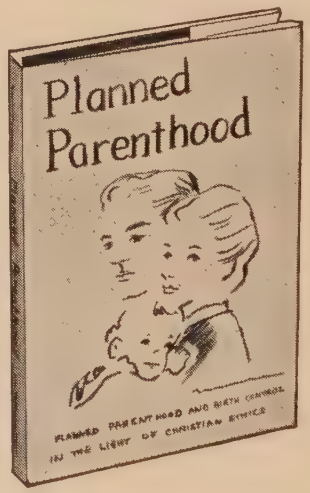
J. R. HESTENES
Edgerton, Wis.

Sex in Marriage

PLANNED PARENTHOOD. Alfred Martin Rehwinkel, Concordia, 120 pages, $1.50.

Initially, this treatise was somewhat disappointing. Only the two final chapters deal directly with the problem. In the author's own words at the beginning of Chapter 5: "We now come to the real issue . . ." Perhaps the full title of the paperback book led one to anticipate too much in so short a treatise.

On second thought, however, this "guide to help Christian husbands and wives and those contemplating marriage to find their own way through the complexities and pit-



falls of this phase of married life" is just that. Not intended, according to the author, as an "ecclesiastical pronouncement" or a "mere theological opinion," the treatise can be regarded as a manual that would be useful to individuals, couples, and discussion groups.

The nature of the problem and its historical description, including the official and not-so-official pronouncements of various denominations, set forth in the first four chapters, would be a good stimulus to the consideration of the alternative positions possible and actually held, and the two final ters would furnish guide lines to basic tions to be further explored.

Dr. Rehwinkel, who is married t M.D., has taught Christian Ethics fo years at Concordia Seminary, St. Louis, has frequently lectured on birth contr various groups for more years than includes a bibliography of about 60 e a seven page subject index, and a pag citations of Scripture passages, all pro direction to additional resource materia

In view of the recent national impo this topic, Dr. Rehwinkel and the pub are to be thanked for making this r needed and forthright treatise availab so many at such low cost without sa of quality production.

F. O. M. WESTBY
Sioux Falls, S. Dak.

Church Fund Raising

YOUR MONEY AND YOUR CH Richard Byfield and James P. Doubleday, 238 pages, $3.95.

The two authors, clergymen of the E pal Church, have written a most for book on the subject of money an church. It may err on the side of specific and a little dogmatic, but i mits no reader to wander around i eralities about stewardship.

Two chapters are devoted to the th cal realities pertaining to money, the and the Christian faith. The chief is to point up the false premises o who are reluctant to "talk about mo church," whether they be clergy o Following this comes excellent atten "The Need for Standards." These m convinced from Scripture that while t has no place as a church law it do a most important place as the chief s for Christians in the measure of thei to the church. There are few, if an on the subject that deal as effective this premise as does this one. It i reading to cover these chapters on s of giving, if for no other reason.

The closing chapters present the d a plan for church financing. Those who have become acquainted with a Member Visit plan will find themsel familiar setting. Not only do these set forth a plan but they seek to p validity of it, section by section, a commendable job.

RAYMOND M. OLSON
Minneapolis, Minn.

Senior Citizens

New Frontiers for Spiritual Living. Charles A. Behnke, Concordia, 108 pages, $2.00.

subtitle, Devotions for Senior Citizens, tes the purpose of the author and the its of the book. There are thirty-three minute general devotionals and ten for days. Each is based on a short scripassage and closes with a brief prayer. ek of morning and evening prayers, ecial prayers ("in time of sickness," "in our of loneliness," etc.) and ten well n hymns are also included.

e author, by experience well qualified ite for aged people, has succeeded in cing fresh, helpful, and Christ-centered ons. You understand as you read that s written for older people. But the always includes himself using the un "we" instead of "you." He declares ntention is "not only to comfort but o stimulate and challenge the potentials emain." This he has succeeded in do-Having used the book in private and group devotions, I can recommend it ver older people live, in their own s or in retirement homes.

H. S. Strand
Madelia, Minn.

a's Changing Missions

Parents of Many. Victor E. Swenson, Augustana, 348 pages, $3.75.

is is an intimate story of the experi- of Dr. and Mrs. Swenson as mission- to China for 45 years under the Board orld Missions of the Augustana Luther- hurch.

e title, not chosen by the author but iends, strikes one as a daring one in lay. There is much talk, some of it critical, of the paternalism of mission- in the past. The inference is that na- Christians of various mission Fields not been given their rightful place in Church, but have been dominated by naries.

wever, in this case the point of the ive is to give the new Christians and Church a place among the Christians world.

tone of the story is one of love and ssion. It will stir up memories in the of missionaries of both the past and resent to read it.

to content the book is divided into parts: Old China, New China, and d China. Some of the ways in which periods affected the work of Missions ught out.

ough the ups and downs optimism is uoyant strength in the narrative. Even third period the cause of Missions is not hopeless. The outlet for missionary effort for the Chinese people is found at present in the island of Taiwan (Formosa). Here in this most fertile field the Swensons labored the closing years of their ministry as missionaries.

At the end there is a plea for more missionaries to a widening horizon rather than a shrinking one.

Peder Konsterlie
Minneapolis, Minn.

Feathered Friends

All the Birds of the Bible. Alice Parmelee, Harper and Bros., 279 pages, $4.95.

This is a delightful book with an ambitious title. I doubt if the author missed any of our feathered friends. There are more than 300 texts from both the Old and New Testaments.

This is a book that has been long overdue. It will not only interest the bird student but each and every one interested in God's revelation, the Bible. Of interest to the ornithologist is the attempt to identify the names

from the original texts and translations to our concept of our present day birds. May we note some of the problems: In the bird list in Leviticus we start with a Hebrew name transliterated—"Shachaph," which one ornithologist suggests to be a "long-eared owl," and the RSV calls a "sea gull" while the Authorized Version calls it "cuckoo." This particular field has never been thoroughly covered.

We find that the birds make their appearance from Genesis to Revelation. You will understand how God fed the Israelites in the wilderness with quail. There is an interesting chapter on Elijah's ravens, something on bird's nests in Bible lands, and the chapter called, "Their Appointed Seasons" or bird migration with an introduction from the observant and sensitive prophet Jeremiah is splendid. Jeremiah is perhaps the first in world literature to call attention to this splendid mystery of the birds that "observe the time of their coming . . ."

One last note—you will like the fine illustrations also.

Rev. Ernest Zoerb
San Bruno, Calif.

A Year of St. Luke

Peace, Poise, Power. Edythe J. Johnson, Augustana, 424 pages, $3.50.

This excellent book of devotions, written primarily for women, follows the usual format of Scripture text, meditation and short prayer. The distinctive feature is that the author has divided the Gospel of St. Luke into a year of daily meditations. It is obvious that the author has spent much time in Bible study and research. The reader is not only led daily into God's Word but becomes the recipient of a comprehensive study of this Gospel.

"Peace of mind" has almost become a trite phrase today as a troubled and restless mankind heightens its quest for an illusive something. It is to help us find the only answer that this book has been written.

Every meditation lifts the reader's eyes to Jesus. The author helps us to see Him as the Prince of Peace. She helps us to hear His questions and answers. Then she helps us to search our hearts as she asks some pertinent questions.

Not only women, but all Christian readers will find these deeply spiritual and very applicable meditations to be a source of spiritual strength.

Marjorie Lobeck
Minneapolis, Minn.

Baptism Examined

Baptized Into Christ. Royal F. Peterson, Augustana Press, 53 pages, $1.00.

This little book grew out of the experience of a parish pastor seeking to interpret the position of the Lutheran church on baptism. In ten brief meditations the author presents the traditional view of the Lutheran church on baptism, with special reference to infant baptism and its relation to the way of salvation. This is the kind of booklet that can be of assistance to some lay people who have difficulties in this area of their thinking.

George Aus
St. Paul, Minn.

Composite Gospel

The Christ of the Gospels. William F. Beck, Concordia, 227 pages, $3.00.

This book sets out to present the four gospels as one complete story, told in the language of today. The work is very well done. Mr. Beck is a scholar of the Bible and has given us a good translation of the gospels. There are some fine and interesting features to the book. Notes on the bottom of the pages constantly keep the reader informed as to the time and place of the narrative. Further, all Old Testament quotations are in italics and the reader can easily find the reference in the rear of the book.

K. W. Althoff
Cannon Falls, Minn.

The Old Songs

The major tobacco companies are apparently giving up on the filter cigarettes. An earnest-faced young man speaking with intimate warmth materializes on the screen and begins to talk about the real, old-fashioned tobacco taste achieved in the older brands. And a woman in her thirties—she apparently smoked in college, got scared off and began using the filter brands—confesses over a lunch table that she didn't know a real cigarette could taste so good.

The Old Songs

All of this would be inconsequential enough. We are getting accustomed to the extravagant and irresponsible claims of advertisers. Here is an effort to capitalize on man's yearning for the old secure symbols. But more than that is involved. Cigarettes have not changed. The verdict of medical science on cigarettes and lung cancer has not changed. Cigarettes are, in the Victorian trope, "coffin-nails." And yet by every gimmick known to the advertising trade people are being lured back to the old name brands. Proving what?

The Good Old Songs for Me

Proving, first of all, that advertisers and tobacconists know what the politicians know so well. Scares don't last. Reforms do not take root. For a few weeks the heavy smoker is bug-eyed with fear of cancer. Then the mechanisms of reassurance set in. It can't happen to me. It won't happen to me.

Proving also that health as an abstraction is not something by which too many people live. You know that the rough place in the tooth may cause trouble, but you don't go to the dentist. You hope it isn't so. You know that too much food may make you fat as a tub, foul up your arteries, complicate the sugar picture, and cause you to feel like a boa constrictor after accommodating a goat. But you hope that you're wrong. That obese and oily face staring at you from the mirror is not you. It's the glass in the mirror. Its your bifocals. It's a nightmare. Ben Franklin may have been right about early bed-going and early rising conducing to health, wealth, and wisdom. A lot of people may get

Homesickness

up early to make money, but how many do it to
healthy? Strongfort, the Body-Builder, and a few
tarians and that's all.

No, we don't worry about our health in that
We may worry about lumps and bumps but the
usually things in the concrete. It's the present pan
not the future misery which whisks us to the c
To be healthy at fifty or sixty is a concept so
and abstract that very few people modify the
today in order to attain it. Very few.

Health and Hygiene

That is why most efforts on the part of well-m
temperance advocates to relate alcohol or nicot
health are misguided. People do not smoke and
because they are ignorant of the sad effects of n
and alcohol. They have seen the health movies a
gruesome charts. They do these things becaus
furnish a sort of phony minimal salvation. A ci
is a crutch, a frail bridge of security thrown
the abyss of fear. For some it is a substitute for a
And drinking is a false way of smoothing out t
When evening falls, I do not commend my
God. I sit on the edge of the bed and have a
nightcap with wife Maud. It makes me feel
about my botched-up day. It is a dark grace
removes the unbearable edge of my discontent.

Hope for Toss Pots

That is why the only real cure for toss pot
types is the Holy Ghost and not a pledge card
Paul wrote to the Ephesians, "Don't get your s
from wine (for there is always the danger of e
drinking) but let the Spirit stimulate your
(Phillips) he was being hard-headed. If you a
ing for zest, there is only one place to find it.

For the Family Altar

J. R. Hestenes

ard Quinquagesima Sunday — *The Christian Calling*

The Epistle: Ephesians 5:25-27 • The Gospel: Luke 18:31-42

Monday, February 22

IT IS A SHARING

Hebrews 3:1

herefore, holy brethren, who share heavenly call, consider Jesus, the le and high priest of our confession.

ere is a thought that befits our nce upon the season of Lent. We get ture of Christ setting out for Jeru-, the consternation among his Dis-, and His reply that He must go in to accomplish His calling. When vriter to the Hebrews says "There-' it is as though he is striking a nder the column of the high purpose e life and death of Christ, and bring-ome the truth that we also share in same purpose. Yes, we do share. In benefits of His passion and death, sure, but also in the demands of the calling of the Christian faith.

Jesus, let me consider well the share did take for my sake in accomplish-Your passion and death. It is to no endeavor You have called me since have asked me to follow after You. at Your bidding I shall take my , in Your Name. Amen.

+

Tuesday, February 23

GOAL CONTROL

Philippians 3:14

I press on toward the goal for the prize of the upward call of God in Christ Jesus.

The arrow of Paul's life took a straight course toward a definite goal. Once it was launched, once he came into conviction, once he became dedicated to the Christian calling, he pressed on toward the goal. There was no floundering here no deviating, no circuitous flight to this side and that. He was controlled by his goal. So with us, it ought to be. Always we are controlled by what we have in mind. The Christian calling is not a side-issue in which we participate; it is *the* issue to which we are asked to relate our entire being. Then it becomes our goal.

Bring us beyond the preliminaries, dear Father. Advance us beyond the first areas of tasting, sampling. Call us into the joy of full commitment so that we shall have the Goal and be controlled by it. Then we shall be true disciples indeed. Amen.

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Wednesday, February 24

MAKE IT SURE

II Peter 1:10

Therefore, brethren, be the more zealous to confirm your call and election, for if you do this you will never fall.

No doubt Peter remembered how it had been with him, back in the days when he wasn't too sure of himself in this regard. First he was standing up to the call, then he was down again, floundered and ashamed. But finally, he was given the zeal to confirm his calling and to remain steadfast in it. Being a Christian is hard work. Sometimes we'd rather think of it in terms of a quiet smile, peaceful countenance, and a rocking chair. Peter would have us think of spiritual muscles, sweat, and fear of missing our assignment.

Help me to work hard at my Christian calling, O Lord. First, to be deeply aware of it. Then, to direct my whole being toward the goal. Then each day to feed myself with the Word, adjust myself with prayer and exercise myself with Christian love. Amen.

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Thursday, February 25

MAKE LIFE AGREE

Ephesians 4:1

therefore, a prisoner for the Lord, you to lead a life worthy of the g to which you have been called.

ul begs that Christians match their with their high calling because it is rtant. The sort of life they live d be a direct reflection of the faith was in them. Their worthy life d be a two-way advertisement; it d reflect and it should attract. Our le is that we often attempt to keep faith while we are busy agreeing life around us. This is a quick way epart from our calling, for life id us has the power to mold us to nape. Our business is to make our agree with the calling we have in t.

ar Jesus, we confess that we are y guilty of going along with "things hey are," of integrating ourselves essly with the current of life. Im- us with the danger of the "easy " Make us proud of our calling nxious to demonstrate it. Amen.

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Friday, February 26

THE HARDSHIP

I Peter 5:10

And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you.

The context here indicates that the cause of the suffering experienced by the sincere Christian is the devil. It is Satan that seeks by every device to hinder us in our Christian calling. He enjoys our feeling of being "left out" by the children of the world. He delights in the heaviness of the cross, hoping that we will start asking why we are putting up with this, and in weakness, cast it aside and run off. But what is this hardship? It is no hindrance to those who lean on God.

God of all grace, I need Your constant presence in this warfare. Without You I am lost, for Satan does seek to work his wiles upon me. Restore me, O God, establish and strengthen me, that I shall be dauntless in my walk after my Savior. Amen.

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Saturday, February 27

THE PURPOSE

II Thessalonians 2:14

To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ.

The whole purpose of the Christian calling is salvation. "God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth." This is the great goal God has in mind and must ever be upheld as the grand theme of the whole plan of God. When this becomes the goal toward which we press when we work at it, when we bring our lives into agreement with it, and conduct a good warfare against Satan who seeks to call us away from the Calling, then we are in stride with the purpose of the Christian calling.

To me it is a mystery, blessed Jesus, that I have been called to follow You. That You have died to make me holy, and You have risen from the dead to give me eternal life. Help me to translate this truth into a living faith that I shall live now and forever. Amen.

Church Gives Dibelius Vote of Confidence

Bishop Otto Dibelius, head of the Evangelical Church in Berlin-Brandenburg, who has been Germany's No. 1 target of Communist attack, was given a resounding vote of confidence at the close of the Church's two-day synod meeting in Berlin.

By an overwhelming vote, the synod adopted a resolution condemning "most rigidly" the Red attacks on the bishop as "slanderous and full of lies."

This was after a debate on a recent controversial booklet in which Bishop Dibelius declared that neither the East German regime nor any other totalitarian government has a claim to the status of "supreme authority" in the Biblical sense of the term.

In its resolution, the synod said that despite all differences regarding the "supreme authority" issue, it knows itself, as an official body representing the parishes, to be "connected in the unity of Christ with Bishop Dibelius."

The synod said that meanwhile it thanked the bishop for "standing up throughout his whole life, under manifold personal dangers, for the Gospel and the whole Church in situations of grave afflictions."

The "supreme authority" issue had divided the synod into pro-Dibelius and anti-Dibelius groups. However, a conciliatory note was added when Bishop Dibelius turned to one member who had disagreed sharply with him on the question.

He was Professor Heinrich Vogel, who had published an "open letter" to the synod in which he denounced Bishop Dibelius' views as false doctrine and argued that Christians are bound to obey their state's laws, and this applies to the German Democratic Republic.

Dr. Dibelius told his critic, a member of the Evangelical faculty of East Berlin University, that although he disagreed with most of the latter's views because they were "irreconcilable with the Bible," they had been good friends for 35 years and wanted to remain so.

Shaking hands with Bishop Dibelius, Professor Vogel said that the main thing was that Christians, even in situations of serious conflict, remain brotherly together.

DIBELIUS RESIGNS POST

Bishop Otto Dibelius, head of the Evangelical Church in Berlin-Brandenburg, announced at a synod meeting in Berlin that he will resign from all church posts at the end of 1961.

Now 79, the bishop, a long-time target of Communist attack because of his outspoken criticism of East Germany's anti-religious policies, meanwhile made public what he called his "clerical last will."

Bishop Dibelius also is chairman of the Council of the Evangelical Church in Germany (EKID) and a co-president of the World Council of Churches. His resignation, he stated, will become effective immediately after the Council's Third Assembly, slated to take place at New Delhi, India, in December, 1961.

In announcing his resignation, Bishop Dibelius said he had never left any doubt that after the expiration of his term as EKID Council chairman in the spring of 1961 and of his term as WCC president, he also would retire as Bishop of Berlin-Brandenburg.

Pastor Supported In Racial Dispute

Seventeen Protestant ministers in Chicago have rallied to the defense of a colleague who was asked to resign his pastorate or quit an interracial community group.

They issued a statement expressing "full support" of the Rev. James M. Reed, assistant pastor of Trinity Methodist Church, who drew the fire of his church's pastoral relations committee and official board because of his membership in the Organization for the Southwest Community, which includes Negroes.

"I can in conscience resign neither post," said Mr. Reed. "My resignation would be our surrender to the forces of prejudice in the community."

'Status' Top Influence On Religious Beliefs

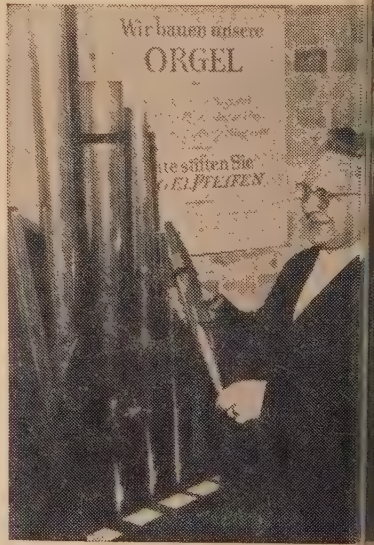
Religious thought and practic people in the seven-state Southern palachian region, commonly ref to as "the Bible Belt," is as varie it is anywhere else in the nation cording to an intensive two-year s of the area.

The survey project, known as Southern Appalachian Studies, st ly suggests that where a person s on the socio-economic scale has more to do with the religious b he holds than the church he atte

Financed by a $250,000 Ford l dation grant and supervised board representing 20 Church b the survey covered more than a aspects of the social, cultural, eco and religious life of the region's r tain people.

The project was begun in M 1958, and is now near compl with data being compiled for cation at the University of Ken

While 99 per cent of the p



—R

ORGAN PIPE 'SALE'—Resourcefu Friedrich Brendel of St. John's Ev Church, Wurzburg, Germany, put 28 pipes up "for sale" to finance a ne for his church, destroyed in World but now reconstructed. The pipes different price tags are not taken purchasers but will be re-used in instrument.

eyed said they believe in God, 30 cent — chiefly ruralities of low -economic status—viewed God as ighteous judge." In contrast, 29 cent, mainly urbanites with higher p standing, held the concept of as a "loving heavenly Father."

hese were just some of the survey ings disclosed at a pastors' confer- of the Kentucky Council of rches by Dr. Thomas R. Ford, versity of Kentucky sociologist and ral research director for the entire ect.

Seven States Surveyed

rutinized in the overall study were mountain counties of Kentucky, ama, Georgia, North Carolina, nessee, Virginia, and West Vir-a. The region's religious life was ed in questions put to a scientifi- chosen sample of 1,500 persons 9 counties of the seven states.

sked whether they believe the Bi- is God's word, 68 per cent—main- ural and low "status" subjects— "Yes," averring that "all the Bi- says is true." Twenty-nine per cent whom 17 per cent were from r strata and 64 per cent from up- groups) held the Bible's writers "inspired by God" and that "its moral and religious teachings are . . . but it contains some human r."

inety-one per cent believe in life death, with 77 per cent expecting rd or punishment.

lthough 45 per cent believe that wants people to get ahead in this 48 per cent think He wants peo- to be satisfied with their lot. ng rural residents, only 37 per think God desires their progress, pared with 55 per cent of urban ects who think so.

hurch attendance patterns likewise ct the socio-economic and residence rs. Forty-nine per cent of all sub- said they go to church at least a week, but only 36 per cent of r strata subjects reported weekly dance, compared to 73 per cent he upper group. In metropolitan s, 59 per cent attend weekly, while 44 per cent in rural regions do so.

—RNS Photo

LANDMARK WILL REMAIN—Ruins of the historic Berliner Dom, Protestant cathedral in East Berlin, loom dejectedly in the Lustgarten, now Marx-Engels Square, and in the path of the Communist party's announced renewal plan for "Central Berlin." Reds apparently have given up plans for its razing following continued West Berlin protests. Church authorities are mapping plans for reconstruction of the cathedral which was severely damaged in 1945.

Bishop Blasts Missions' 'Colonial Outlook'

Bishop J. E. Lesslie Newbigin of the Church of South India, Madhurai-Ramnad diocese, and general secretary of the International Missionary Council, declared at Toronto, Ont. that the Western world must get rid of the old -fashioned idea that missions are "a bulwark of democracy, a buttress against Communism, and an outpost of capitalism."

Addressing 150 clergy of various denominations at the Metropolitan Toronto Council of Churches, Bishop Newbigin charged that "the colonial atmosphere is still continued in many a mission compound."

Noting that Western ideas of the ministry were "profoundly professional," he said the traditional approach, nevertheless, is no longer the best for giving leadership in the younger Churches.

Less than one-tenth of the ordained clergy of the Church of South India is foreign, and only four of its 15 diocesan bishops, he said, adding that the CSI has "proved to be a truly revitalized and a truly Indian Church."

Pointing out that with the revival of Buddhism and Hinduism "large numbers of people now believe Christianity has failed to give world leadership," he warned that disunity among the Churches is the biggest problem facing Christianity.

Bishop Newbigin, making his first visit to Canada, came under the auspices of the Canadian Council of Churches' Department of Overseas Missions.

New Church Samples New Curriculum

For the next two years the United Church of Christ's new Sunday school curriculum will travel on wheels as the Rev. Leila W. Anderson of Chicago, in a special van equipped as home and office, interprets the nursery and kindergarten courses to rural churches in five states.

Her travels are only one phase of the denomination's intensive program to familiarize Christian education leaders on local, state and regional levels with the $1,000,000-plus new curriculum. Meanwhile, various other means will be used to introduce the new materials to some 8,000 congregations across the country.

Beginning in Alabama, Miss Anderson also will tour Virginia, North Carolina and North and South Dakota. Far from being a novice in this mobile type of ministry, she has come to be known as the "Pilgrim Circuit Rider" for her years of itinerating as a home missionary.

Common Work, Problems, Plans Discussed by NLC

Relations and responsibilities of the churches to each other, to the state, and toward various current social problems were considered in reports given at the 42nd annual meeting of the National Lutheran Council held Feb. 2-5 in Atlantic City, N. J.

Merger of seven of its eight bodies into two units will not put an end to the council's usefulness, Dr. Norman A. Menter of Detroit, NLC president, declared. He stated that the NLC had been a vital force in the development of unity and cooperation among Lutherans and that its continuation would be "absolutely necessary" if cooperative efforts are to be carried on in the future.

Plan Doctrinal Talks

Dr. Menter has appointed four men to prepare a study of the doctrinal basis of Lutheran cooperation and its implication for future joint activities, in preparation for talks scheduled for next summer with members of the Lutheran Church — Missouri Synod. The four are Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill.; Dr. Edward C. Fendt, president of Evangelical Lutheran Theological Seminary, Columbus, Ohio; Dr. Walter Kukkonen of the Suomi Synod's faculty at Chicago Lutheran Theological Seminary, Maywood, Ill.; and Dr. Alvin Rogness, president of Luther Theological Seminary, St. Paul, Minn.

Dr. Paul C. Empie, executive director of the NLC, also spoke of Lutheran cooperation in his report. "There is a more ready recognition of the stake which all Lutherans have in common," he observed. He added that international and domestic events have produced a new element of urgency in such matters. "The lack of Christian unity and fellowship is such a critical handicap to evangelism that a leisurely and non-committal attitude toward it is indefensible," he said.

The matter of church cooperation with or influence over the government received attention in several reports. Dr. Empie called for a clarification of church-state relationships—in a non-election year. "The need for an objective and consistent basis for such relationships is increasingly urgent," he declared, "otherwise month-by-month decisions in such matters create precedents which ultimately determine policy regardless of any considerations of principle." As relevant to this concern he cited issues such as segregation, birth control, censorship, and subsidy of parochial schools. Dr. Empie criticized the tendency of some churches to secure as much from the government as possible, and the pressure for more or less vaguely defined "Christian" goals.

Commenting on the controversy over the religious affiliation of candidates for public office, Dr. Empie said representatives of all faiths or no faith face these questions: "What are the legitimate and proper procedures the churches may follow in influencing official regulations regarding public morality? To what extent if any may a public official permit his sectarian views to become primary in determining his course of action?" The question of the relation between a public official's personal ideals and public morality has not yet been answered in a way understood and accepted by American voters, he said.

Bernard A. Confer, executive secretary of Lutheran World Relief, raised a similar question in asking how far a church agency can go in accep subsidies from government and retain its true character. He rep that a policy committee has beer pointed to study the question as as the degree of LWR cooper with other church agencies, and degree to which it should aid in s tions where need is chronic, r than of an emergency nature. LW distributing government surplus modities and cooperates now other agencies. During the past the agency began aiding Chile Brazil on a non-emergency basis

Contributions to the global program of Lutheran World A exceeded the goal of $3,900,00 more than $6600 it was announce the Rev. Rollin G. Shaffer, ass director of the appeal. After a ments within the budget, this made possible a sizable amoun projects related to the current W Refugee Year.

Film on East Zone

Aspects of the cold war were brought before the NLC. A f film depicting the role of the tian faith in meeting the pressu life under a Communist state i rope will be ready for production spring, according to Robert E. A executive secretary for Lutheran Associates. The same church that sponsored "Martin Luther" established a new corporation, Productions, to undertake the film. Many of the persons wh laborated on the Luther film hav

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AT COLLEGE CONFERENCE—Participants in the golden anniversary dinner National Lutheran Educational Conference, Boston, Mass. recently were (left t Dr. Martin Neeb, president of Fort Wayne Senior College, Fort Wayne, Ind elected president of the NLEC; Mr. Herbert Bainton who read the address "Lut Education," prepared by Dr. Roland Bainton, who was ill; Dr. J. W. Ylvisaker, p of Luther College, Decorah, Ia., outgoing president; and Dr. Gould Wickey, el his third term as executive secretary of the NLEC.

ed for this picture and a script
v ready.
ıer reports brought before the
nal Lutheran Council told of:
A new program to be introduced
lected metropolitan centers this
o assist city churches in meeting
changing situation.
The need of Protestant churches
a more effective job of presenting
case to the public. In this area,
he Rev. Philip A. Johnson, the
n Catholic Church has been in-
ngly effective while Protestant in-
es seem to have little part in re-
our common life.
lans to expand activities on the
uses of colleges and universities.
The continuing need for service
ers in military installations
ghout the world.

s, Time to Read rged for Ministers

United Lutheran layman has
congregations to provide an item
e church budget for "books for
astor" and then to allow him two
a day solitude in which to read

ward L. Logan of New York,
tive secretary of United Lutheran
ch Men, writing in the February
of "Lutheran Men," declares the
ity of this "fringe benefit" for
s is because they "need to read
to keep abreast of current theo-
l trends" and "because I believe
est preaching comes from pastors
are the most avid readers of
."
the article, Logan says that many
s simply do not have the money
ary to buy books. He advocates
k allowance of at least $10 a
n. This, he contends, is as im-
nt as the allowance most con-
tions give their pastor for auto-
e operating expenses.
ou may be one who feels that all
astor needs is the Bible," Logan
. "Certainly he needs the Bible
his is the vitally essential book,
ven with this book there are new
of view and the recent Dead
croll discoveries point up that a
needs other books to help him
accurately present the Bible mes-
Certainly theology is a living
and never static."

Budget Set for the ALC, Tops $18 Million in '61

A benevolence budget of $18,102,254 for its first year of operation in 1961 will be recommended to The American Lutheran Church at its constituting convention here, April 22-24.

The total is about $3,400,000 less than the combined requests from the general boards of the new Church but is about $2,250,000 higher than this year's consolidated budgets of the three uniting bodies—the Evangelical, American and United Evangelical Lutheran Churches.

The major share of the increase over the current costs of the separate bodies is accounted for by the inclusion in the proposed budget of the $2,000,000 that will be sought in a special "Year of Jubilee" appeal to provide extra funds for missions, education and welfare activities of the new Church.

Consideration of the first budget for The ALC was the chief item of business at a meeting here, Jan. 28-29, of the Joint Union Committee for the three-way merger. Sessions were held at the ELC offices which will become the national headquarters of the new denomination of more than 2,250,000 members.

The JUC received a 29-page report from its budget committee, headed by Dr. Raymond M. Olson, stewardship director of the ELC. He said the primary work on the budget was done by Dr. George S. Schultz, director of stewardship and finance in the ALC, and Dr. Thurman G. Overson, executive secretary of the ELC's board of trustees.

Dr. Schultz pointed out that the proposed budget is based on an anticipated income from the nearly 5,000 congregations of The ALC of $15,200,000 and a non-congregational income of $2,905,054.

Total receipts from congregations in the three uniting Churches in 1959 were about $12,170,000 or about $3,000,000 less than the anticipated income from congregations in 1961.

Dr. Schultz said the budget committee estimated that a four per cent "growth factor" in congregational giving in each of the years 1960 and 1961 would account for $1,000,000 of the needed increase and that the jubilee fund of $2,000,000 would account for the balance.

In setting up $2,902,254 as the estimated income from non-congregational sources, the committee was guided by the predictions of boards, agencies and auxiliaries of the new Church and is convinced, it said, that this figure is "more on the conservative than on the extravagant side."

Biggest item in this source of income are anticipated contributions of $1,510,000 from auxiliaries. The balance is expected from endowments, earned interest, legacies, pensions, earmarked special gifts and miscellaneous items.

Dr. Schultz stressed in his report that 57.4 per cent of the total expenditures of $18,102,254 will be in current activities in American and world missions, theological, college and parish education, youth work, charities and pensions. In this area, the budget calls for $10,390,054.

Other allocations include: cooperative enterprises, $2,496,790; church administration, $356,107; field and special services, $1,290,293; auxiliaries, $345,010; assemblies and conventions, $124,000; contingent fund, $100,000; and a forward phase in American and world missions, college education and student foundations, $1,000,000.

The committee presented a budget of $17,857,000 for 1962 but emphasized that the figure was a suggestion only.

Honor Rolls Added

Ten more congregations of the ELC have been added to the LUTHERAN HERALD Honor Roll list. There are now 524 congregations subscribing to the HERALD for each member family. The following are new on the list:

Opdal Church, Sacred Heart, Minn.

—The Rev. Donald Borlaug, pastor

Christ Church, Washburn, Wis.—The Rev. Irwin A. Flaten, pastor

Hilland Church, Hilland, S. Dak.—The Rev. Curtis Fox, pastor

Our Savior's Church, Hermosa, S. Dak.—The Rev. Robert Henricksen, pastor

First Church, Sandpoint, Idaho—The Rev. A. Wallace Johnson, pastor

Lutheran Church of the Good Shepherd, Rockford, Ill.—The Rev. Murley Severtson, pastor

Upper Wolf Evangelical Church, Robinson, Ks.—The Rev. J. Weldon Smith, pastor

Bagstevold Church, Erhard, Minn.—The Rev. Ernest T. Thompson, pastor

Our Savior's Church, Spokane, Wash.—The Rev. Nyer Urness, pastor

St. Olaf Church, Ledger, Mont.—The Rev. J. L. Walla, pastor

Religion Editor Honored

Willmar L. Thorkelson, religion editor of the *Minneapolis Star* and a member of The Evangelical Lutheran Church, was given the first annual Minneapolis Christian Business Men's committee award for distinguished community service.

Rep. Walter H. Judd (R.-Minn.) presented the award, an engraved plaque. It will be made each year to a layman who, in the committee's opinion, has contributed outstandingly to the development of Christian principles.

Mr. Thorkelson has previously won top honors in religious journalism, including the James O. Supple memorial prize in 1954 from the Religious Newswriters Association, and an award of the National Religious Publicity Council in 1952.

Plan Home for Aged

Salem Lutheran Homes of Elk Horn, Ia., have approved plans for a new fire proof building to replace the old frame building which has been in use as a home for the aged since 1932. The new structure will provide rooms for 80-100 guests. Plans call for an estimated cost of $150,000. It is expected that construction will begin this year.

Churches

Alberta, Minn.—Drywood Church, located midway between Alberta and Appleton, Minn., recently adopted a new constitution including a new name for the church. The congregation will henceforth be known as Good Shepherd Lutheran Church.

Primghar, Ia—Grace Church here, the Rev. Robert W. Lea, pastor, recently approved plans for a new church and educational wing. Estimated cost of the new construction is $98,000.

San Jose, Calif.—Zion Church, the Rev. Oliver Ruud, pastor, was organized here on February 7. The first unit of this new Home Mission congregation was dedicated on January 17. Dr. Gaylerd Falde, president of the California District officiated.

Miller, Ia.—Eight stained glass windows were dedicated recently at Miller Church here. Rev. Arnold Edwards is pastor of the parish.

Seattle, Wash.—The new church library at Denny Park Church here has been designated as the M. L. Nesvig Memorial Library. The name is in honor of Pastor Nesvig who served Denny Park Church from 1922-37. The Rev. Milton Nesvig was a guest speaker at the recent service at the library was dedicated in m of his father. Mrs. John Halv serves as librarian.

Colfax, Wis.—Colfax Church Rev. S. M. Moe, pastor, recentl proved a $32,000 sponsorship lo Calvary Church, Tucson, Ariz. loan will enable the new Home sion congregation to complete t financing of its Church Exte Fund loan and construct addi Sunday school facilities.

Roslyn, S. Dak.—An amplifi system has been installed in the lyn church with a hook up to th ing-lounge area of the Strand- vig Community Rest Home. Th tem, a gift in memory of two F business men, enables shut-in res at the home to hear all of the se held at the church.

North Sacramento, Calif.— Church, a 40-year-old congre here held groundbreaking servi January on their new property. struction has begun on the firs of the anticipated church plant construction will consist of a hall which will be used temp for worship, as well as Sunday rooms, a kitchen, a fellowship

SEATTLE CHURCH DEDICATED—Shown above is the new $200,000 church c recently by Bethel Church of Shoreline, Seattle, Wash. The new worship buildi second unit in Bethel's building plans. The congregation organized in 1950 has a membership of 1,400. Dr. Carl O. Pederson is the pastor. Dr. H. L. Foss, preside Pacific district, officiated at the dedication of the new church. Included in construction is the church sanctuary with seating for 550, and a lower auditorium- room seating 450 as well as stage and kitchen facilities. Architects were Durhan son and Freed of Seattle.

church offices. The Rev. Theo- Gulhaugen is pastor of Bethel h.

Claire, Wis.—Grace Church, Rev. M. I. Gravdahl, pastor, is ating its Golden Anniversary g 1960. The Mission Circle of Church, which is also celebrat- s 30th anniversary, recently held nniversary dinner at which the Philip K. Mueller, missionary to a, was the speaker.

People

Leonard Haas, a member of the l of Education of the ELC, was tly named president of Wisconsin College, Eau Claire, Wis. Dr. has been Dean of Instruction at Claire since 1948 and acting presi- since September.

e Rev. Harold A. Lindberg has ned from the DeSoto-Freeman par- DeSoto, Wis., in order to accept ppointment as chaplain intern at United States Penitentiary, Lewis- Pa. Pastor Lindberg will receive al training for one year under a program recently inaugurated by Federal Bureau of Prisons and a from the Board of Charities of ELC.

e Rev. Harold O. Vold, formerly leene, N. Dak., is now serving t the King Church, Ellendale, Our Redeemer Church, Edgeley, ak.

e Rev. Arnold Edwards was re- installed as pastor of the Nor- Conroy parish in Iowa.

e Rev. B. T. Anderson of Trinity ch, Fort Worth, Texas, has been ed a five month leave of absence s presently studying in Scotland. Rev. Olin C. Fjelstad, of Owa- , Minn., is serving as the con- tion's interim pastor.

e Rev. Nelson F. Preus, pastor of t Church, Fargo, N. Dak., will e speaker for the week of Evan- n at Augustana Academy, Canton, k., March 13-17.

e Rev. Robert Jenson has returned teaching post at Luther College, ah, Ia. He was granted the Doc- Theology degree by Heidelberg rsity in Germany in December.

e Rev. C. Scriver Pederson has re- d as pastor of the Freeborn par- Clarks Grove, Minn. On May 1 he will become superintendent and chaplain of the new St. John's Lutheran Home to be built at Albert Lea, Minn.

The Rev. J. P. Hulterstrum has resigned as pastor of Our Savior's Church, Iola, Wis., in order to accept a call to become the pastor of a new Home Mission congregation to be established at Aurora, Ill.

Announcement

Wanted to buy—18 or 20 church pews, 9 or 9½ ft. long, and in good condition. Write Mr. Henry Nelson, Erhard, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Farms

120-acre farm, W. Cent. Minn. 8 room house, completely modern, good other bldgs. Soil all tillable. 4 mi to town. On schoolbus and mail routes. 653-1A

158-acre farm, S. Cent. Minn. All tillable, tile drained, no open ditches. Dwelling modern. Good farming area. ¼ mi. to country store, creamery. 6 mi. to town. Spring possession. Can be purchased on terms. 653-2A

1120-acre grain stock farm. Cent. N. Dak. 760 acres in field, rest fenced pasture. Modern home, beautiful grove. Good roads, mail delivery, near school. Electric service. 653-3A

121-acre farm with 100 acres tillable. Good bldgs., 8 room modern house. 1½ mi. to Lutheran church and town. Iowa. 653-4A

Businesses

Garage repair shop and gas station, two bedroom house and 39 acres land. Resort and farming area, doing good business. General repair, welding, tire repair and generator and starter work. NW Minn. 653-5C

WANTED TO BUY

Farms

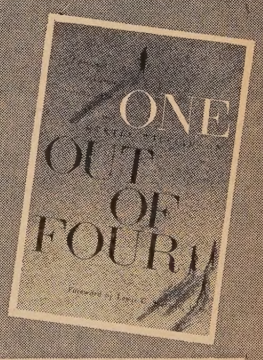
120-acre farm or larger, Wis. Possession for 1961. 653-6A

WANTED TO RENT

Homes

Lutheran pastor's widow desires 1 or 2

BOOKS
to bring courage for daily living



ONE OUT OF FOUR

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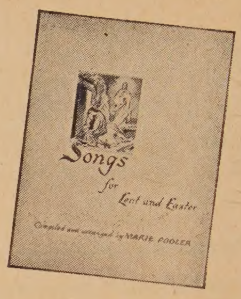

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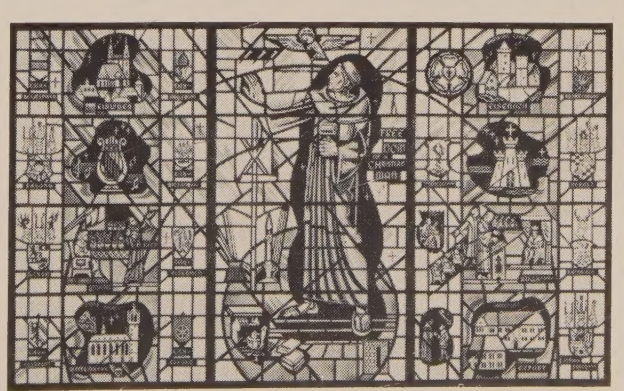

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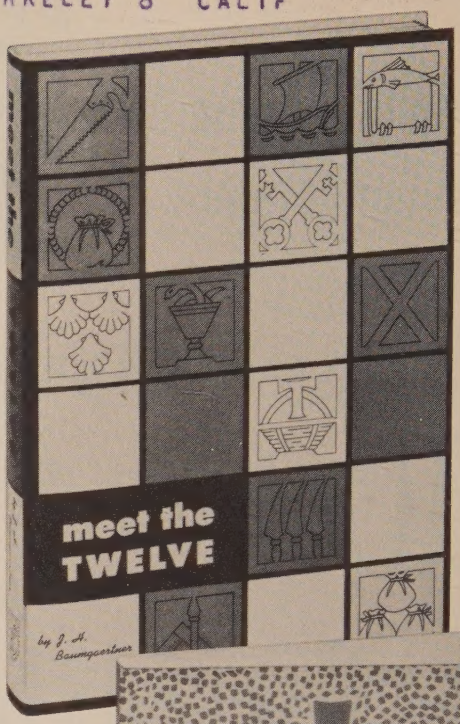

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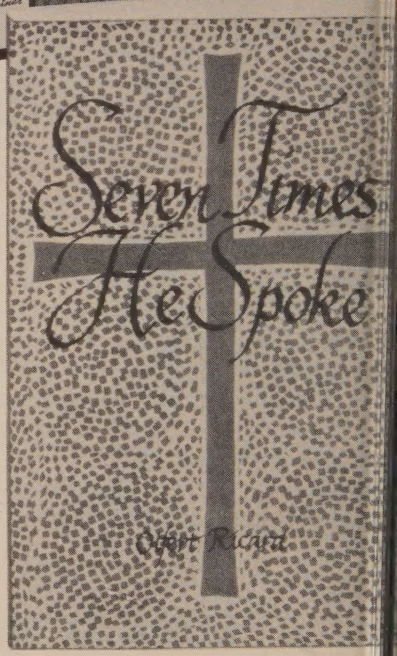

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